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MAN v. EARTH.

THE First Cause of all things is Spirit—GOD. The material worlds are the last procedure—the ultimates—from this Primal Cause. The Spirit of God is, in a low degree, in the natural worlds, and is exhibited in the creation of human beings—the representatives of Deity. Man and Woman is the Lord of this planet. The vitalizing power of the human body is the soul; the vitalizing power of the soul is the spirit. Body, soul, and spirit, are the product of the earth, and of its soul and spirit. In other words, the spiritual world is as soul to the earth; and the inner heavens as spirit to it. Human beings are the earth elements in their highest form of organization; and that is why Swedenborg declared the earth and the heavens to be in the form of a man; and man and woman in the form of Deity—Wisdom and Love.

When we contemplate the fact, that the human race use the constituent elements of a country—fire, air, water, land, mineral, vegetable, and animal, it becomes evident, that, in a nation like China, where 400 million men and women have lived, generated, and died, during countless ages, the whole nation, in general and particular, is humanized.

Is it unreasonable, or illogical, to assume that the people control these elements; and that, if they were permanently in a Divine life, every thing would be under their jurisdiction and manipulation; and that, in conjunction and co-operation with the myriads in the soul of the earth—the world of spirits—directed by the Deific Spirits in the inner heavens, they could realize the position, that God would "withhold no good thing from those who love and serve one another"—which is to love and serve God?

Inference. That the saints of all ages and races are but as drops before the shower, in their power over the physical elements—signs of what the whole race will attain to in the coming Millennium.

History abounds in miracles that are no miracles at all, having been wrought under law. "Elias was subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." (James, 5: 17, 18.) The great power possessed by Moses over the material elements is latent in the entire human family. He "was the meekest man" that existed at that period. His humility, simplicity, devotion, and spiritual-mindedness, rendered him an eminent medium of occult forces. He was in the life of God in Nature—a creator. In power over the mere earthly elements, in their unorgan-

ized condition, Moses exceeded Jesus. But, in power over the human body—those elements highly organized, Jesus exceeded his predecessors. All power in heaven and earth was his, as a type of what all men will or may become and possess.

The whole nation of Egypt—its land and water, its air and fire, and the very souls of the people—seemed plastic in the hands of Moses. Even the sea obeyed the touch of his magical wand, and was his weapon of war, and instrument of instruction and destruction. The whole body of Israelites acted efficiently upon the food-producing elements of the country through which they were forty years in passing, into a land of milk and honey. There, food was more the product of labor.

MANNA.

WHAT have we here? What was this manna, and how was it produced? Was it of the same chemical substances in the atmosphere, and in the soil upon which it gathered, that under other conditions would have assumed the form of wheat? It must have been thus; for law could not have been any more violated in its creation than when bananas, or any other kind of fruit, is the result. As to the *how*, I have not yet found a teacher to instruct and make me understand the origin of rice or oranges; nor do I know the process of the growth of a blade of grass, or of the California Washingtonian Gigantica. "The soul of things" is in the spirit world; "for there the Lord God formed every herb and every plant before it grew" on the earth—before it was externalized.

The earth is the mother of us all—of the various races of humans—in a far more real and practical manner and sense than any but poets have thought or imagined.

As the *body* of the mother of any animal, man included, naturally and spontaneously produces food for her own offsprings, so is food for man and beast equally spontaneously produced—eliminated from and of the elements of which man and the earth itself, and all the genera of animals are constituted.

To my mind the historical fact that for forty years manna-food ("what is it?") assumed the form of a deposit, like coriander seed, on the surface of the ground, is as simple and as scientifically understandable—as natural—as is the analogous fact of the deposit of honey-dew, which is very nutritious, sometimes sufficiently so to sustain life.

On this earth man and woman, standing in a normal relation to the lower spirit sphere, would need to "take no" more "thought as to what they should eat and drink, and wherewithal they should be clothed," than do "the ravens" or "the lilies of the valley."

But what of the ethics—of the moral aspect of this great question of Nutrition? The Scotch have their oatmeal, the Irish their potatoes, the Asiatics their rice, as Israel had their manna. What was the effect of this one kind of simple food, so long continued as to extend beyond that generation to their posterity, who went over Jordan?

Why this was the physiological effect, that, when the Israelites, as slaves, came out of Egypt—the richest food-producing country upon the then known earth—the granary of the world—they, as a people, were precisely in the same physiological condition as American Christians; i. e., they were utterly given over to their physicians, unto whom they had "turned," and not unto their Lord, "the God of Abraham, Isaac and Jacob," who would have taken "all sickness and diseases" and physicians "away from the midst of them." And they were filled with Egyptian maladies, "from the crowns of their heads to the soles of their feet." From every one of those diseases they were healed and delivered by the daily use of their God-given manna; by the exercise necessary to secure this food; by the pure air breathed consequent upon living in tents, and while at work early in the morning, to gather it before it melted; conjoined to the pure water from the rock of Horeb, and from other spring-producing rocks in the Wilderness.

By these means not only were they cured of their physical ailments, but there ensued a sensitive, psychical, magnetic condition of body and soul throughout the whole camp of Israel. And they informed Moses that "Eldad and Medad prophesied in the camp" among the people; and they sought of him authority to suppress them. And Moses replied: "Enviest thou for my sake," because the common people are exercising my peculiar gifts? Why, "I would that all the Lord's people were prophets." That is just what I am trying to make of them, even as a schoolmaster is intent upon making learned men and women of his scholars, and as a good father and mother desire to have their children become even superior to themselves. Such, in substance, was the nobly grand response of this archetype of the first real living Shaker, Jesus of Nazareth.

Jesus was a scholar, and Moses, whom (in vision) he saw personally from time to time, was his schoolmaster, to bring him to Christ; and Elias, who was a Christ Prophet, came with Moses to the mount; and, while Moses brought Jesus near to John the Baptist, his successor, Elias, brought him to the Christ Spirit, with which John baptized him.

Thus we have the Law and the Prophets until John, and then the kingdom of heaven was preached.

J. M. PEEBLES.

WE are in receipt of letters and communications, written in April, from this well-beloved friend, who accompanied us in our English Mission, and who is now on a flying trip around the Earth planet.

From New Zealand, he writes, that man, as a religious animal, is polygamic and promiscuous; as a spiritual being, he is monogamic in marriage, and chaste in marital conduct; and, as an angel, he is a celibate. The embryo angel is within. Men may become angelic on earth. This is the resurrection, with God's "will done on earth as in heaven."

The ancient inhabitants were called Maori. He thus writes of

MAORI SPIRITUALISM.

Relation to, and communion with, a world of spirits, are beliefs almost, if not completely, universal. The native tribes and clans of these islands are not only aware of holding intercourse with the so-called dead, but they understand the abuse, often using their mediumistic privileges for selfish ends. During their wars with the English, they were uniformly made acquainted, by vision, clairvoyance or clairaudience, with the movements of the British troops before action in battle. Not a plan of Her Majesty's officers could be kept from them. The leading chief of the *Han Han* was a noted medium and medicine-man. He distinctly said that the "spirits of the dead" guided him to his victories. The Maoris in the north islands still own much territory, have their king, and hold but little intercourse with *pakeha*, the white man.

The medium-priest in a tribe is called *Tohunga*. They meet in close apartments, and chant their songs till the flickering fire fades away, when the *Tohunga* goes into his ecstatic state, and the spirit controlling tenders counsel, describes his new habitation in spirit-life, gives the names of those whom he has met, and bears messages in return to kindred in the higher life. That these Maoris of New Zealand talk with immortals, no intelligent man having lived among them disputes.

From Hong Kong, China, May 27th, we have the following sermon:

(The Shaker and Shakeress.)

PACIFIC OCEAN, April 25, '73.

ELDER FREDERICK: The other day, on the clipper barque *Harriet Armitage*, bound to Hong Kong, China, from New Zealand, we crossed the equator in longitude east 166° 20". We have passed a great number of islands, between two of which we were becalmed for five days. Several sharks surrounded our ship. The weather was intensely hot, the southern cross shining beautifully each night. The voyage reminds me of our trip to England only in this—the unfathomed depths of waters beneath and the infinite expanse of blue above us.

On the "Atlantic," White Star Line, we had excellent accommodations, and intelligent associates, with essays, lectures, and the mirth of the eccentric George Francis Train. On this vessel, we have accommodations and food not easily described, with 107 noisy, homeward-bound Chinamen, a portion of whom occupy the cabin. Confucius may have been a most eminent sage, but these, his disciples, are dirty, ignorant, and selfish specimens of humanity. They are properly "Coolies." Seeing them in their own country may improve my opinion of them. There is no line of steamships from Australia or New Zealand to China; neither is there at present between the English Colonies in the Pacific and California. The line started by Webb & Co. proved an abortion. I gave the reason of the failure in one of my letters to the *Banner of Light*.

By the way, I fear that two or three of these "letters of travel" have been lost either through postal mismanagement, or the Boston fire.

Traveling, I find that Spiritualism has believers and representatives in all the enlightened portions of the world. The Pacific Islanders are no exception. Surely it is the "angel having great power."

"Time, you may well know, hangs heavily. Dr. Dunn constitutes my most intimate companionship. I have heard him say, "knowing the treachery and wickedness of the world," that, if he should be called to spirit-life, he would desire to have his children brought up *Shakers*.

Having nothing else to do on Sunday last, I fell to preaching. You know I was ordained a preacher some thirty years ago, by the laying on of hands, which hands had about as much influence as so many dry chips. It was a church form, nothing more. But I fell to preaching pen-and-ink sermons the other day; and although decidedly dissatisfied with them, I venture to forward the gist of them to you, to dispose of as the spirit moves. They may

not abound in the right kind of theology, according to your conceptions of "sound doctrine." But I remember the circumstance of the English churchman coming to you in London to inquire about "*Shakerism*." You informed him that believers, constituting the Millennial Church, had no crafty creed, no hireling priesthood, and no ecclesiastic yoke of theological belief to fasten upon men's necks. "But," you added, "those joining us must be good; must plant their feet firmly upon the platform embodying these principles, *purity, peace, and 'all things in common.'* Faith without works is dead." But to my preaching.

SERMONS AT SEA. NO. 1.

"I am the good Shepherd. The good Shepherd calleth his own sheep by name and leadeth them out." John, 10: 3-11.

If rational in the ancient Greek to put over the portal of the temple, "Know thyself;" if justifiable in Whitman the poet to write, "I celebrate myself," and in our favorite Emerson to "affirm" himself, it certainly was not egotistic in Jesus to say, "I testify of myself." And this he did when he said, "*I am the good Shepherd.*" The words were born out of a conscious consciousness of his divine mission, or a realization of the fact that his "kingdom was not of this world."

The symbol of the *Shepherd* is beautiful. Eastern Shepherds knew and named each sheep of the flock. And in early morning they led them out into green pastures, watching them by day, and carefully guarding them by night. Jesus, conversing with the spirits of Moses and Elias, and aflame with the "baptism of fire," was pre-eminently "the good Shepherd." Every man anointed or baptized into the Christ-spirit of love and purity is a good Shepherd, and every such woman is a good Shepherdess. These, by the logic of circumstances, are leaders. It is embodied principles that naturally constitute them such. The "body-politic," as well as the *human* body, must have a *head*, the office-work of which is to lead or rightly direct. An organization without competent officers to govern and direct would be comparable to a headless body, or idiocy, fruiting out into shapes as monstrous as ungovernable.

Jesus "leadeth his own sheep out;" leads them by love, or love and wisdom combined. These dual principles run like golden threads through the realm of universal being. Love, void of parasitic attendants—passion, suspicion, and selfishness; love, acting in concert with wisdom and power, is the mightiest redemptive force in the universe.

Every human being has something good within; some qualities to admire and love. These God-implanted excellencies should be searched for and unfolded. Love not only seeks, but it is a mighty invigorator. The vine is a dry, leafless thing in early spring-time, but the warmth of summer brings out the blossoms and the purple clusters. The infant, at times, is peevish, cross, and self-willed; but maternal love, with skillful fingers, touches and tunes the better chords, till the life-strings become accustomed to vibrate in harmony.

Winter, in northern latitudes, is any thing but inviting; not a tiny flower above the ground; not a song among the trees, and not a flush of summer in the sky! Spring is the resurrection time. Many men, though in the prime of life, are in the winter of their days; cold, hard, worldly! Can we hope for buds of benevolence? Can we look for the "fruits of the spirit?" Aye, there are silent whisperings; these are stirring at the roots of their being. Conscience, at times, arouses itself; the good Shepherd calls; the "Spirit and the Bride say Come!" Charity "hopeth all things."

European travelers tell us that the journey is rough and rocky from the "garden home of Adam," on the Euphrates, to the Calvary, in Syria, that echoed with the words, "Father, forgive them." So, spiritually speaking, the "travel" is often long from the Adamic nature, with its appetites and passions, to Christ, the victor. "Be of good cheer," said Jesus, "I have overcome the world." This "travel," this pathway, is not always flowery. There are trials, disappointments, and thorns to

pierce the feet; there are cups of gall to be tasted, and heavy crosses to be borne. All higher births are preceded by pains. "No cross, no crown," said the noble-hearted Quaker, Wm. Penn. Crosses and sufferings are good angels in disguise, and O how divine to bear them without a murmur. "Not my will but thine, O God, be done!"

When a lad, in Vermont, I remember of seeing a shepherd-farmer, on a bitter, snowy day, gathering all his sheep carefully to the windy side of the hill. The silly creatures, left to themselves, would all take to the other side, going to the sheltered spots, where the deep snow-drifts would silently furnish them at once with a refuge and a grave. On such a day, the life of some of the sheep depended upon facing the blast. Lying down cozily, they would become chilled and benumbed! Therefore, the shepherd would not let even the weakest and youngest lie down in the shelter, but by turns called, led, carried, and drove them, facing bitter winds and blinding snows. This is but a faint symbol of the "good Shepherd," of the good angels, of good men and women, and their plans to find, encourage, and gather into the fold the "lost sheep." Life is a puzzle. There are many ways to a city, but only one that is direct. Sunny roads are not always the safest. There are fields of temptation, where the moral strength is tried; fields of danger, where great caution is required; fields of toil, where harvests come only through incessant labor; fields of quietness, where a little rest is allowed; fields of darkness, where the sheep huddle close to the Shepherd; and there are refreshing fields of plenty upon the higher pasture lands of *true living*. Every right step taken is eternal gain.

"Sweet fields, beyond the swelling floods,
Stand dress'd in living green."

Up to these heavenly fields, where the crystal waters flow, flow so gently, by the tree of life, the "good Shepherd" leadeth the sheep. The lamb that is faint and weary he carries in his arms, till it acquires a little strength, then he expects it to use that strength. Effort and will-power are indispensable to success. The inimitable Emerson recommends "self-help."

The "good Shepherd," says the Evangelist John, "calleth his own sheep by name, and leadeth them out;" that is, leads them out of darkness into light; out of the earthly into the spiritual; out of moral feebleness into manly strength; out of sluggish indolence into stirring activity; out of sectarian theology into religion "pure and undefiled;" and, finally, out of earth and earthly associations into the gates of heaven, where they are as the angels of God. Amen.

CORRESPONDENCE.

ENON VALLEY, PENN., July 6, 1873.

FRIENDS, EDITORS OF THE SHAKER AND SHAKERESS: As all the readers of your beautiful, clean-faced paper feel an interest in the great question now before the American People, of converting the United States Constitution into a theological creed, and the government under it into a persecuting power, they will be sorry to learn that the Pennsylvania Constitutional Convention, now in session at Philadelphia, have taken a step *backward* on this subject. The old Constitution, in its preamble, declares, "We, the People of the Commonwealth of Pennsylvania, ordain and establish this Constitution." The draft of the *new* one has this preamble, "We, the People of Pennsylvania, grateful to Almighty God, for the blessings of civil and religious liberty, and humbly invoking his guidance, do ordain, &c." To be sure there is nothing in this change very alarming, except that it panders to the determined set of bigots who wish to push back the cause of human progress ten hundred years, and who are the

most thankful for *small favors* of any people I ever knew. If I were of those who would do evil that good might come, I could wish that the Convention would gratify the bigots, and put into the new constitution the whole Westminster Confession of Faith and Catechisms, and thus give the people a belly-full of it. Such a proceeding would raise a ferment that would rid the public stomach of every atom of theological poison that has been smuggled into it by these unscrupulous men.

But I have something to tell you as an offset to this. The Baptist clergy of Philadelphia have been discussing the subject of the religious amendment. Remembering how the Puritans of Massachusetts persecuted Roger Williams, the great founder of their sect, and drove him down to Rhode Island, the Baptists have always, as a general rule, taken right ground on the question of Church and State. The Rev. Dr. Howard Malcom, one of their oldest and most influential ministers, declared, in the Philadelphia discussion, that the advocates of this religious amendment were either *fools or wicked assailants* of our free institutions. The Rev. Dr. Cathcart, another eminent man, declared that the intelligent and consistent Baptists held to the secular theory of government, and admitted that nations, as nations, can have no God; that the same is true of *families*; that religion is purely an individual, *not a social*, principle, and that the demands of liberalism ought to be conceded.

The demands of liberalism referred to, are the nine following propositions issued by Francis E. Abbot, the able and distinguished Editor of the Toledo Index, and generally adopted by the Radicals of the country:

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for sectarian, educational and charitable institutions shall cease.
4. We demand that all religious services now sustained by the Government shall be abolished; and especially that the use of the Bible in public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis, and whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.

These demands are reasonable; and, unless the Young Men's Christian Association, which is made up of members from all the Evangelical sects, override the Baptist Church in their plans "for giving this country to Jesus," we may calculate on the help of this large sect in our endeavors to keep the State free from the adulterous embraces of the Church.

Those religious Bourbons, who, like their political allies in Europe, "neither learn any thing, nor forget any thing," have no idea that they are fabricating a two-edged sword that will cut *both* ways. The emigration that is swarming to our shores from Europe compels us to think of the future, and the possible complications that may arise in religious matters. Each sect has now an unquestioned right to believe and worship as they please, and to propagate their opinions by the pulpit and the press. But if the majority of *to-day* have the right to foist their creed into the Constitution, and persecute all non-conformists, the majority of next year can "amend" it out, and put their own in, and send to prison those who don't conform. And the struggle thus inaugurated will make this land just what England and Scotland were in the 17th century, when Presbytery and Prelacy took the field, and drenched those countries in blood.

But what we want is *discussion* of the subject. When the people are informed on governmental questions the danger is over.

Respectfully yours,

A. B. B.

TWO GOVERNMENTS.

A CIVIL GOVERNMENT, that shall be male and female, to begin with, will have taken an advance step in the direction of the *Millennium*. Other radical changes and improvements would speedily follow, as naturally "as day the night." An influx from the Divine Order would commence which would never cease, until the land should be as common to the people as is the air and water. Poverty would be no more; for the Lord would greatly bless such a people. "War would cease to the ends of the earth;" the *social evil* would not be so much as named; and sickness an evil unknown. For great would be the peace, and perfect the righteousness, of the nation whom a dual God should direct, through its Civil Government.

While the SPIRITUAL CHURCH, "not of this world," and as perfectly aloof from the Civil Government as is the sun aloof from the moon, would be "the tabernacle of God with men;" "the kingdom of heaven upon earth," with no generative elements or practices; and with all the property of life, and its labor products, enjoyed "in common," by the subjects of the Resurrection.

Thither would the nations of the earth go up, to inquire of the Lord, as the tribes of Israel went up to the temporal Jerusalem—to its Temple, its Altar, and its Priesthood.

The "ark"—organization; the "pot of manna"—spiritual instruction; the "Covenant"—the abstract laws of Divine Love and Wisdom in government, leading into all truth, which would perfect human happiness in the Natural and Spiritual Orders, with their dual Civil Governments, and the dual Church of Christ, would be the *Millennial Epoch*.

DRESS REFORM.

SOROSIS has spoken some sensible words on *Dress*, while partaking of an *un-sensible* dinner at Delmonico's.

Resolved, That the dress and customs of a people are the outward indications of its character, and should engage the thoughtful attention of its most intelligent men and women. Climate, and the well-established laws of health and comfort, should regulate it. That the *Dress* question has been left too long in the hands of the ignorant, who furnish waists of torture, and skirts of burthen; producing a female figure out of strange stuff, having but slight resemblance to a natural woman, until the taste of the nation is corrupted, and their good sense impaired. *Sorosis* further *resolved*, that, as mothers of daughters, and sisters of all womankind, we pledge ourselves not to dress, either ourselves or our daughters, in any style of fashion condemned by the wise and prudent, the artistic, the physiologist, or moralist.

THE IMPENDING CRISIS.

"CESARISM IN THE U. S."

THE "Woodhull & Claflin's" says:—"At last, that to which we have been endeavoring to wake the consciousness of the people—the fact that there is a well-organized plan to remand this country to despotism—is becoming the subject of lengthy editorials in the columns of the paper which, in some respects, is the greatest of all newspapers in the world.

"It is a generally-conceded fact, that Protestantism as a finality is a failure in the world. Leaving Catholicism, there is no legitimate, permanent halting-place, until the opposite extreme is reached—that of individual freedom. Protestantism is the road over which people travel from Catholicism to Individualism; while, ultimately, all people will be obliged either to advance to Individualism, or to retreat on Catholicism," or *Shaker Dualism*.

"The same is true of our *politics*. The government represented by our country to-day, is to politics what Protestantism is to religion. Having made a departure from absolute monarchy, the people must advance to complete republicanism—Individualism in politics—or retreat on absolutism. One of the two extremes only is possible as an ultimate condition; and the sort of government now existing here is therefore impossible as a permanency; and the people—some of them—begin to comprehend this fact. Those who openly advocate the true democratic government, favoring individuality in politics, and those who secretly favor a return to Caesarism, believing in absolutism. And this is the battle that must next be fought in this country.

"The magnates in politics, religion, and finance, those who now virtually rule, see that the people are awaking to their natural rights, as constituent members of the community, and they know right well that, when once they are thoroughly comprehended, their sway will end. To crush this, some movement must be made to stop the progress of these liberalizing, humanitarianizing ideas. It being impossible that existing things will continue, there is but one way, so they think, in which present potentates can still continue to remain potent in the affairs of the country, and that is by a retreat on absolutism, for the time called *Cesarism*; and this is what the secret organization to accomplish a third term for Grant, and ultimately a life term for him, means."

Upon the truth or falsity of the mutual charges of sexual immorality, by which the Brooklyn church and the Woodhull &

Clafin company have assailed each other for some months past, the *Shaker and Shakeress* has no public opinion to express. But, when the Orthodox Church-and-State party take up the quarrel, and, evading the direct point at issue—the character and personal conduct of certain prominent leading members of the Brooklyn church—prefer unfounded and ridiculous charges of obscenity against the “*Weekly*,” for simply reporting the facts at issue, and throw the case into the United States Courts, it looks very much like clerical trickery, and carries the mind back to the time of William Penn and the English Courts who tried him.

As a society we have had some experience in the matter of having “all manner of evil” spoken of us. If the Brooklyn church did not choose to follow our example of “suffering wrong rather than doing wrong,” still continuing to be good, and to do good, as the best rejoinder we could make, but had sued the Woodhulls for libel, the case would have been decided upon the evidence adduced, and would have been definitively settled, *pro* or *con*. This straight-forward course would have given general satisfaction.

Whereas, arresting the parties upon an entirely false issue of obscenity (of which every editor in America is equally guilty), and then exacting enormously excessive bail, multiplying vexatious suits, and actually imprisoning both male and female editors, “revered citizens,” to whom thousands of the people were hopefully looking as the possible future President and Presidentess of the United States, has caused very many impartial observers to view the proceedings with terror and alarm, as constituting one of the most direct assaults, by the God-in-the-Constitution party, that has hitherto been made under the American Government.

And, after keeping these innocent-until-proved-guilty, talented men and women in loathsome dungeons for months, awaiting trial, destroying their health (if not the life of one of them), they proceeded, by high-handed Jeffrey-like legal quibbles, to send one of them to an insane asylum, by the merest arbitrary power of the court.

The effect produced upon the public mind, by these unusually cruel and tormenting measures, has been to create grave doubts as to the *innocence* of the projectors of the prosecutions. Thanks are due to the *just Judge* Blatchford, for thwarting the evil intended by the legal Orthodox prosecutors and persecutors. Let us all be warned to keep the Gods of these people out of our Constitution, lest a worse thing come upon us.

DR. LIVINGSTONE says that “*Schelte*,” a famous African Chief, said to him, on the occasion of his preaching to his tribe, “Do you imagine that these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them; and, if you like, I will call my head men, and, with our whips of rhinoceros hide, we will soon make them all believe together.”—“*Dr. Livingstone Lost and Found*.”

DESPOTISM.—The Shah of Persia, after dining with the Duke of Sunderland, and observing his immense wealth, proposed, the next morning, to the Prince of Wales, to have the Duke beheaded, as too powerful a subject for the safety of the Government. Being informed that it would not be lawful, “Then,” said he, “I would at least have his eyes put out.”

CONFESSION OF SINS.

THERE is, at the present time, great excitement, in England, upon the subject of *confession of sins*. It has got into Parliament. Under the Church-and-State Government of England, the Upper House—Lords temporal and spiritual—has the care of the souls and bodies of the people. Their theology is still cut and dried to order, just as our orthodox priests are hankering to cut and dry it for the people of America, *Shakers* included.

Four hundred and eighty-three priests have signed and sent to Parliament the following Petition: “That, in view of the widespread and increasing use of sacramental confession, your Right Reverend House may consider the advisability of providing for the education, selection, and licensing of duly-qualified confessors, in accordance with the provisions of canon law.”

Of course the English objections to this are, first, The principle is anti-Protestant; second, That it means Roman Catholic Church-and-State, instead of “the Establishment.” As things are going, the Pope may pretty soon emigrate to England; unless Infidelity, Spiritualism, Rationalism, and Shakerism, rise up as opposing powers, and saving influences.

The logical end of Protestantism is *Catholicism*. And, when they coalesce, all the above opposing powers will also coalesce, and it will be the battle of “Gog and Magog around the camp of the saints.” Then the “unwalled villages” will have to be protected by fire from heaven—Divine Spiritualism.

THE ART OF NEWSPAPER MAKING.

Of all writings of man, none is so widely perused and critically examined as the newspaper; and of all public characters, newspaper contributors mostly require diligence, energy, and patient application. The necessity of giving variety to their articles, in length, and subject, and style, creates a heavy draft upon the intellect. The articles must not be too long, or they will weary, no matter how much thought expands, it must be contracted; nor how many ideas may suggest themselves, they must each be condensed into a narrow compass; the marrow of the subject must be extracted by patient toil, and served up in tiny morsels to fastidious readers. They must not be too short, or some will complain that the subject is not finished. They must not be too dry, or the fitful or careless mind will not read; they must not be too light, or the austere will turn from them with disgust. The language must not be too learned, or it will shoot over the heads of the youth, the future strength of the land; it must not be too simple, or the self-styled learned will reject the pieces with contempt. The style must be easy, flowing, or none will be pleased.

TEMPERANCE.

IN reply to a liquor dealer, who proclaimed, with an air of professional triumph, that he “sold to decent people only, and that his business was highly respectable,” a Quaker said, “Friend, that is the most damning part of thy business. If thee would only sell to drunkards and loafers, thee would help kill off the race, and society would be rid of them. But thee takes the young, the poor, the innocent, and the unsuspecting, and makes drunkards and loafers of them; and, when their character and money are gone, thee kicks them out, and turns them over to other shops to be finished off; and thee ensnares others, and sends them on in the same road to ruin.” Surely the good Quaker had the best of the argument, for he had facts on his side.

MENAGERIES.

WE wish we could send a word of warning to the towns which Barnum’s show is to visit. There travels with it a gang of pickpockets, sneak thieves, and burglars, for which, of course, Barnum is not to blame, nevertheless these scoundrels accompany the exhibition, enter and rob houses while the people are away to witness the parade, and in the crowds upon the streets and around the tents they do a big business in taking purses from countrymen’s pockets. We reported a dozen cases last week, and probably didn’t hear of half the cases of pocket-picking that occurred. The show draws thousands of dollars from the pockets of the communities where it is exhibited, and it is rather grinding to have the rest snatched by thieves. Two or three visits of Barnum at this rate would be as unprofitable as a destructive fire.—*Saratogian*.

SIGNS OF PROGRESS.

IN the British House of Commons, on the 8th inst., Mr. Henry Richard, member for Merthyr Tydvil, and Secretary of the London Peace Society, moved, That in the opinion of the House, her Majesty’s government should communicate with foreign powers for the purpose of improving the international law, and with a view of establishing arbitration as a permanent resort for the settlement of differences between nations. Mr. Richard, in a speech in support of his motion, stated that he had received a large number of letters from America, expressing sympathy with his proposition. He proceeded to show that danger of war kept four millions of men armed annually in Europe, rendering necessary a taxation of two thousand million dollars, and payment of yearly interest on war debts of seven hundred and fifty millions. In addition to this, the value of labor withdrawn from industry was estimated to be twelve hundred and fifty millions. In Germany conscription forced an emigration which was depopulating the country, and Russia, France, and Italy were financially crippled by the expense of their enormous military establishments. Mr. Gladstone opposed the motion. He argued that it would defeat its own object, because continental nations held widely different views on the subject. He asked the gentleman to withdraw the motion. Mr. Richard declined to withdraw, and the House divided. The division resulted in a tie—ninety-eight yeas to ninety-eight nays. The Speaker gave his casting vote in favor of the motion, which was adopted.

ADVERTISEMENT NUISANCE.

TURN whichever way you may, and the printed or painted announcement of Squillgut’s or some other eminent physician’s syrup, purgative, or salve, greets the eye, in letters long, short, tall, extended or condensed, according to the opportunity the size of the fence-board gives for display. Every bridge in the town is plastered with the glaring advertisements of pills, balsams, lotions, remedies, oils, liniments and pain-killers, utterly hiding the color the authorities thought appropriate for the structures, and making them frightful objects. Trees, stumps, rocks, and fences along every highway are emblazoned with the names of bitters, plasters, ointments, purifiers, and cure-alls, and there is no place or no thing that the modest agents for these various compounds hesitate to appropriate for their purpose. The outer walls of our beautiful Academy of Music are pasted over with posters, telling the virtue of some windy decoction, and there isn’t a rod of fence-board between the village and the cemetery that doesn’t beg the mourning processions that go that way to use this, that, or the other relief from all the ills that flesh is heir to.

We have nothing to say against the stuff advertised. It is one of the inalienable rights of the Yankee to get up patent medicines, and to sell them if he can find simpletons to buy them, but we do protest against this making such bad use of private or corporation property. We wish every fence owner, or owner of any other thing that is used for these announcements, would visit every paste brigade that uses them with the vengeance of the law, or compel them to obliterate their work. As for using the bridges for this business, we hope the selectmen will stop it at once, and make every offender hereafter feel the penalty which the statute provides.—*Pittsfield Eagle*.

EXCITEMENT over the “Romanizing tendencies” of the Church of England has been growing during the last week or two. On Monday, June 30, a large and influential meeting was held in London to denounce the practice of confession in the Church. That meeting was called as a protest against the petition of “483 priests” to the Upper House of Convocation.

A CHRISTIAN has advanced but a little way in religion when he has overcome the love of the world; for he has still more powerful and importunate enemies; self, evil tempers, pride, undue affections, a stubborn will. It is by the subduing of these adversaries that we must chiefly judge of our growth in grace.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

TO THE RESCUE.

—O—
If there ever was a time in the history of our race, when honest, earnest workers were needed in the field of *reform*, it is now. Never before were there so many momentous questions, and of such vital importance, agitating the public mind at the same time. It was but yesterday, as it were, that all the forces of the American nation were turned to war. Liberty and Slavery met in open combat; and history will reveal to unborn myriads, at what a fearful sacrifice of human life and limb, with thousands of millions of wealth added thereto, the Ethiopian chains were broken. Now, the sound of artillery from the gory battle-field has ceased, the smoke is cleared away, and the camp-fires have died out; and thousands who were clad in habiliments of mourning for fathers, sons, and brothers, slain in battle, have laid them off, and other subjects engage their attention.

The majority of the people at the present time, are in the "broad road" of pleasure seeking; and many, we regret to say, seek it at the expense of honesty and virtue. There is also a large class of deep-thinking men, and women too, who are eagle-eyed, and who have taken their stand upon certain watch-towers, and they look at causes which, if carried into effect, they see, will ultimately destroy the peace and welfare of individuals, and of the nation.

The social, sexual relation as it now exists, is filling the land with untold misery, and threatens to depopulate the earth. Men and women look at the subject scientifically, and are alarmed! Many feel that the time has fully come for the veil to be lifted, that light may shine upon the hideous monster; and that the covering, which wealth and ingenuity combined have woven to hide its deformity, may be torn off. But the question arises, where is the remedy? It was much easier for Milton to tell how *paradise was lost*, than to show how *heaven could be gained*. Men "by searching," through natural wisdom and sagacity, may learn to comprehend things below them; and may study the great book of Nature, which is ever an open volume before them; but a Divine revelation from the inner spiritual spheres is needed, to find and apply a remedy that will be effective in removing the cause of the diseases engendered by the violation of law, (whose name is legion) and to heal the waters of the great sea of sexual impurity.

The question of the Rights of Woman, firstly to her own person; then the God-given right to the elements of life (called property) equally with man, which are as necessary to her existence as to his; also her right to co-operate with him in framing the laws by which she is to be governed, and her much needed power and influence in sustaining those laws, is becoming so apparent, and the tide of public opinion is running so high concerning it, that we think the time cannot be far distant, when ignorance and superstition, made strong by custom and common consent, must yield before the potent advancing truths upon this subject.

Progressive truth, whether relating to civil

Polity, to Science, or Religion, has always met with opposing forces; and Reformers in every age have had to wrestle against principalities and the ruling power of public opinion for a time; and it would seem that spirits who were imbued with the war element when they left this world, and who have not risen out of that condition, but still remain in the lower spheres though in the spiritual world, lend their aid to contending parties in this mundane sphere, who are striving to block the wheels of progress. They may come in a false guise, and assume the appearance of a lamb, or of an angel of light, and thus deceive the simple-hearted; while their real mission and incentive to action, is to darken counsel, by smooth and persuasive argument, and to perpetuate human slavery. Although the strong have failed in their purpose to oppress the weak, and to continue to intrude the souls and bodies of the African race, the same *spirit* is rife to-day, and seeks to control the minds, and bind the consciences of men and women.

The founders of the American Government were providentially raised up to perform a great work for humanity. It was not their mission to found a religious order. They were called *Infidels* because they would not bow down and worship the Sectarians' God, and acknowledge that their creeds and dogmas were an embodiment of the Divine essence. They saw that the civil and ecclesiastical powers (combined) served to bind and fetter the consciences of individuals, and to impede the laws of progress generally. And "horns"—power—was given to them, with which they broke in pieces the hierarchy, and severed Church and State. They emerged from the narrow sphere of sectarianism, and felt the universality of God's love and goodness to all of his creatures; and that all had an equal right to the elements of subsistence in this world, and an inherent right to worship God in accord with his or her conscience, free from priestly rule. It was the burden of their minds to form a basis of civil government so broad and strong, and so just in principle, that all nations, kindreds, and colors, whether religious or irreligious, Jew or Gentile, might find a home, and be free from religious intolerance, and that would be invulnerable to political storms that might arise, and from the subtle invasions of priestcraft.

And now, what do we see and feel? Unclean spirits like frogs are coming forth from the mouth of the dragon, and from the mouth of false prophets, under the sanctimonious sacerdotal robe, to invade the religious rights of the people: And this element is working (like leaven) in the commonwealth, throughout the American nation to-day. If they succeed in grafting the name of their God and their Christ into the Constitution of the United States, then will they re-unite Church and State, and join together what the God of universal love and justice, through his own agencies has put asunder; and will thereby kindle anew the persecutors' fire—open the way to the gibbet and the rack—and fill dungeons with heretics, as in the past!

"Cry aloud, and spare not," O ye lovers of truth and liberty, lest this great evil come upon us!

If you cannot be a great river, bearing great vessels of blessings to the world, you can be a little spring by the dusty wayside of life, sending mercy all day and all night, and giving a cup of cold water to every weary, thirsty one who passes by.

SETTING SUN.

—O—
Who can behold the splendor of the setting sun reflecting its golden rays upon the face of nature, when clad in its most lovely attire, without feeling grateful emotions? Every tree, plant, and flower, bespeak the love and goodness of the Creator to his creature man. The sweet songsters which so fearlessly hover around our lawns and dwellings, fill the calm, clear atmosphere with their warbling music; and, at times, they seem like little messengers sent from angel-spheres to enliven and cheer our pleasant, quiet home below, and to inspire us to open our vision to the realities and beauties of our final home in the land of souls.

If at even-tide, when the labors of the day are past, we can look upon the setting sun with such pleasurable sensations, and with a confiding trust that another day will dawn—that the sun of the morrow will rise to warm and vivify the earth—what will be the Christians' confidence and hope when they shall have passed through the conflicts of life, and when their earthly pilgrimage is about to end, and they feel that the sun of their earthly existence is going down, and life's evening shadows are gathering around them? If they can then look upon the record of the past, and see that their lives have been fraught with noble deeds of charity, benevolence, and virtue, and that, under the guidance of Gospel principles, they have helped to bear aloft the standard of Truth, will they not feel a bright hope in the future, and have a full assurance that, in the heavenly land to which they are going, and where they have laid up immortal treasures, there are expansive fields, and beautiful groves, filled with the harmonious music of spheres divine? Purity, Innocence, Peace, and Joy, are the virtues which adorn those regions; they are more enduring, and more fragrant, than the flowers which beautify our earthly home. For the flowers of earth, at best, are only symbolical of the lovely graces which bloom in the garden of God, and ornament his spiritual temple. Truth is the Rock upon which the Temple of the Lord is being built; and all intelligent souls who love and do the truth, help to form this Temple, which is composed of "living stones."

In conclusion, I will add, that from the age of fifteen to sixty-five years, I have been striving, by a practical life of self-denial, to be so nearly allied to goodness and truth, as to be counted worthy to occupy a small space in God's holy temple. This life of consecration has brought sweet contentment to my spirit; and the heavenly breezes which are borne from the celestial clime, are refreshing and soul-reviving. I feel peace while reviewing the past; and am now enjoying a foretaste of the joys of the "better land!" The blessing of visible and invisible friends falls upon me like a morning dew upon opening flowers.

WHILE bright the evening sun descends,
'Mid rays of golden hue,
I think, how soon my sun of life
To earth must bid adieu.
Reflections peaceful, calm, serene!
No "sting of death" I dread;
My spirit, borne on angel wings,
Is upward, onward, led.

For angel purity will lead
The soul that seeks her power,
On to the rest that doth remain
Within her fadeless bower.
O happy thought! Who would refuse
The kindly proffer'd hand,
To bear, through shades and tolls of life,
On to the heavenly land?

Hail! Angel guide to heav'nly life,
Thy precepts are Divine;
The laurels of a lasting peace
Thy followers' brows entwine:
Simplicity is ever found
Wh'er'er thy hand doth rest:
In thy protection's holy sphere,
The soul is truly blest.

I sought thee early, found thy care,
Beneath the sacred dome,
Where hearts and hands, united, join
To form a happy home.

With kindred friends, the balm of life
Was to my spirit giv'n;
With them I've shared the joy and love
Which cometh down from Heaven.

I sought thee early, found thy prize,
Within the lovely bower,
Where oft the Saviour calls his flock
To spend devotion's hour:
'Tis there the way of life is taught,
And there thy blessings pour;
'Twas there I made my faithful vows
To serve thee evermore.

Methinks I hear a question breathed,
In accents deep and low,
Where may we find this pleasant bower,
This rest of God below?
Not, I reply, amid the walks
Of grandeur, pomp, and pride;
Nor at the shrine of selfishness,
As Jesus testified.

But self-denial, and the cross,
Forsaking ev'ry sin,
And father, mother, houses, land,—
The very life within:
Yea, more; the husband, wife, and child:
Break all the ties they hold,
And God will bless the sacrifice
With gifts a hundred fold.

The Saviour own'd no earthly bond.
Who wore his kindred? They
Who sought to do his Father's will,
And walk'd the narrow way.
Eldress Abigail Crossman, Groveland, N. Y.

ELDRS ANTINETTE, EDITRESS.

DESIRING to add a few lines to your columns, I am impressed by an oft-recurring objection to our faith by those who partly, and only imperfectly, understand our religious tenets.

Many aver that our system militates against itself; and that if all the world should become converted to a *virgin life*, it would exterminate the race, or, as is often expressed, "run the world out." Admitted! To any reflecting, investigating mind, I would say, Come and let us reason together, as a man (or woman) would reason with a friend.

Perchance, you are a Christian advocate, and believe in Jesus Christ, the Saviour of the world, as firmly as do the *Shakers*, and would think it amiss for any one to misconstrue his words, and lead others into error by explaining them in a wrong manner. Some affect to believe that the *Shakers* are adverse to generation *per se*, and stand in antagonism thereto, because of their oft-repeated denunciations of a worldly, sinful life, and their seeking to reform the natural, social system. Your objection is always presented wherever the principles of our faith are made manifest. Christ, in his teachings to his disciples, being questioned upon this subject, said unto them, "All men cannot receive this saying, save they to whom it is given." (See Matt., xix.) And, while he did not condemn generation, he taught a higher and more perfect way; for this purpose came he into the world. So long as mortals are content, and soul-satisfied, to live after the similitude of the first Adam, without "seeking, that they may find," the higher life, so long will they be left uncalled. God is willing to wait for his creatures; Christ is willing to wait; still offering and inviting souls to come to him. But, when they become sin-sick, and weary of a worldly life, and cry, in the depths of their souls, "Good Master, what shall I do to inherit eternal life," then will they hear the voice of the Son of God, and be taught how to forsake the world and "follow the Lamb whithersoever he goeth." Again, saith the Saviour: "He that will save his life, shall lose it; and whosoever shall lose his life for my sake, shall find it;" for the life of the natural man must be rejected, in order to follow Christ in the regeneration, and find a spiritual life in him.

Is it consistent with the workings of the Divine Spirit that all should be converted at one and the same time? Is it likely to occur in any one of the Christian Churches of the present day? While humanity exists, opinions will differ; and they alone are right and safe

who take for their guide to heavenly light and peace the *life* and teachings of our Saviour, Jesus Christ.

Let us take a simile. Compare the spiritual organism of the immortal mind, with a beautiful orange grove. Should any one with common mental endowments reach forth the hand, and pluck the fruit in its first opening blossom, or in its green and unripe condition, though it may have reached its full size, yet wanting the rich flavor of the ripe, sweet and luscious orange, we should at once style him *non compos mentis* who would insist that all the fruit of the grove should be gathered at one time, whether in blossom, in the bud, or in any of its imperfect conditions, and thus lay waste the entire grove! On the contrary, would not the careful fruit-grower often inspect his beautiful trees, selecting only the ripe and mellow, plucking it carefully and placing it where it might subserve a better purpose; and so continue doing, until all the fruit was gathered in its proper time and season? Yea, verily. In this way will each individual, when properly prepared for it, be gathered from the worldly elements; and it matters not whether he had been removed from time in infancy or old age, as the *immortal life* is commenced with the body's first respiration, and the frail tenement which holds the spirit for a time, does not prevent its onward and upward tendency.

Souls may continue in the body until they become *centenarians*, and within the hearing of the Gospel of Christ, and yet, like the ancient Jews, disbelieve his mission: "Seeing, they do not see; Hearing, they do not hear nor understand" the *Word of Life*, until they become fitted by *Divine Intelligence* to receive the Holy Spirit, the Dove from heaven, and the voice of the *Son of God*, speaking to their souls, convincing them that to them the "*end of the world has come*;" and that henceforth, they must give up the worldly life, and seek the life in Christ. And having received faith that God has called them to his work—the work of redemption—which brings conviction for sin, and enables them, through an honest confession of the same, to rise in the resurrection of life, thus becoming "*new creatures*;" old things "pertaining to the carnal life," being done away.

Your queries, though perfectly consistent with natural reasoning, reminds one of a bright and intelligent school girl in her rudiments, puzzled with a mystical mathematical problem. Advancing to her teacher, with book and slate in hand, she insisted that the compiler of the work had made a mistake, *she was sure of it*, for she had tried it in every way, and could not bring the correct answer. Seeing her despairing looks, and knowing that she had toiled in vain, her teacher said pleasantly, "sit down, please, and I will assist you." A few figures sufficed to enlighten her understanding; *she had made the mistake*, and with an animated countenance, she caught the pencil, saying "*I see it now*," and commenced to figure in earnest, and soon obtained the desired result.

And thus, it seems to me, many are inclined to misunderstand the Scriptures, and the call of mercy to their souls, and believe that the *Saviour* has made a *mistake*. They think Christ could not have meant precisely what he said, when he taught his disciples that "If any man will come after me, let him deny himself, take up his daily cross and follow me." And, "whosoever shall do the will of God, the same is my brother, and sister, and Mother." He surely did not mean that we must forsake our near relatives, those connected to us by the ties of consanguinity, and cleave to those only who are of like faith with himself, in order to become his disciples and walk with him. We may delight in, and enjoy the worldly life, if we love Christ the best. Thus reasons the human heart while bound in nature.

I ask, in what respect do the children of this world differ from the first advent of our Saviour? Is there any material change, except in civilization, arts and science? Are not the Jews, Hindoos and Mahometans in the same progressive scale? Where is the distinction? Do they not all marry and give in marriage after the form and fashion of their respective countries? It is so, and it is well! With

such we have no controversy. Still, we think no one will infer that *all* or *any* of them are the true followers of Christ. In the Adamic life he set no example. He taught the higher and more angelic life. Do the professing Christians of the present day "forsake all for Christ's sake and the Gospel," any more than mankind have ever done? Or, do they interpret the teachings of our blessed Saviour to suit their own life and purposes, and fear to "*read the writing on the wall*," lest it should cut them off from their idols, and oblige them to seek the life in Christ, that they may be saved? Christ did, indeed, come into the world, to teach the way, the truth, and the life, to all who believe in him. But is it rational, is it consistent, to suppose that all who will ever believe in Jesus Christ, as their Saviour, will receive the *call* in this life, when departures from mortality are momentarily occurring, and millions enter eternity before the God-given faculty of reason has ascended her throne, or they know the right hand from the left? And are not *millions*, who now inhabit the earth, doomed to continue in ignorance, as well as those who have passed away, having lived out the natural length of time allotted to man, without ever having heard the sound of the Christian religion? And are they not all God's creatures? and will they not ultimately find rest in some of the many "mansions in the Father's house," and accept the terms of salvation, granted by the Gospel of Christ, when they are willing to receive it—and are anxious to "come up out of deep tribulation, and wash their robes and make them white in the blood (or life) of the Lamb?" How transcendent and blissful the thought!

Christ, in his first advent to earth, had but few followers, and of them, one proved a traitor, and another, through fear of persecution, denied his Lord, though he stood before the world, the living embodiment of the *Christ Principle*, declaring his mission to earth to be of God, his Father. Was his ministry accepted by the masses? Nay, in no wise! Only the few were ready to receive him: And he—this Messenger of God—was derided, insulted, and slain. Does this not show that poor frail humanity is difficult to be convinced, and slow to believe? Faith is given to those who ask, and are willing to receive it, and "*to no others*." "Two may be in the field, or grinding in the mill, the one taken, and the other left," until he too shall be convinced that Christ has appeared again, without sin, unto salvation, creating all things anew, (in his heart.) Then will he exclaim in the earnestness of his soul, "*I see it now*," and will sell all that he has of a worldly, carnal life, to purchase the "*pearl of great price*," even the salvation of his soul.

Thus reviewing the subject, the sophistry and fallacious reasoning of non-believers, have no more weight than if the same person should affirm, that, because he sees a loaf of bread, there will be no more grain raised. The idea is analogous to saying that because a few have chosen the *virgin Christ life*, it must consequently run the world out. "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

"The *Shakers* (a name given by their persecutors) do not worship the person of any man or woman; but purely the *Christ Spirit*;" though mention is often made of the first *Medium* through whom this saving Gospel was preached to us; and the devotional Spirit of the Believer in *Christ's Second Appearing*, as quickly reverts to our Saviour Jesus Christ as to our Mother Ann. They stand as Representatives of the Father and Mother Spirits of the New Creation (Wisdom and Love), attracting and holding the children of the *Resurrection*, subjects of the New Birth.

Aurelia White, Waterlot, N. Y.

THE *Episcopalian*, commenting on the folly of a war establishment, remarks: "How many millions of waste of material and money, now consumed in the manufacture of war material and in the support of standing armies would be saved! What a multitude of idle officers and soldiers would be liberated to increase the wealth of the country!"—*Ex.*

MY OFFERING.

I OFFER a few expressions of love and affection to my Gospel friends, with whom I love to commune, whether they are in the visible form, or have passed to the inner spheres. Their influence aids me along on life's journey, and is a solace in the hour of adversity, and a guide in prosperity. The ties that are formed between earthly connections are frail and unreliable; but those which are formed by living in obedience to truth, are invincible; they are true in life, and death cannot sever them; but they will continue to grow stronger as we progress in the spirit spheres.

I own a heavenly Parentage, and rejoice in the beautiful relation that I hold to them, and to my faithful brethren and sisters of the household of faith; and with them I am privileged to leave the lofty hills of pride and self-indulgence (where is continual unrest), and descend into the low valley of humility, and work in the Lord's vineyard, and cultivate the flowers of innocence and peace, while we eat of the fruit of the tree of life, and drink from the wells of salvation; and here the guiding star of purity sheds a halo of light over our pathway as we journey on.

Here, dear Gospel friends, let us faithfully perform all our vows, and never be willing to sell our birthright for the vain pleasures of time, for what will they avail the soul? Were we to climb to the eminence of worldly honor, gain wealth, and win the laurels of fame, it would only serve to bewilder and dizzy the mind; it would not insure a safe passport to a heavenly home, nor would it fit us to stem the strong current of temptation, or to ride over the billows of the sea of time, or to meet the incoming tide from the boundless deep which rolls from the shore of the eternal world.

But, if we choose our inheritance with those who fear God and work righteousness, and walk humbly before Him, performing deeds of charity and love, "binding up the wounded spirit, comforting the afflicted, giving drink to the thirsty, and washing the saints' feet,"—then we shall look back upon a well spent life, and feel that we have justly earned the treasures of immortal glory, and are worthy to be numbered with the jewels of Christ's kingdom; while they who place their affections upon earthly things, and regale themselves with vain pleasures, will, in the end, find bitter disappointment.

Phebe A. Jones, Mt. Lebanon.

FREEDOM.

It is a time-honored custom with the American nation, to celebrate the anniversary day, when her people were declared to be free and independent. Upon such occasions, the booming of canons, the ringing of bells, and almost every conceivable noise is heard from city, town, and hamlet, to show forth the great joy of the inhabitants that America is a free land—free to the home-born, and to the stranger.

Great enthusiasm usually prevails at such times, and a majority of the people, from hoary age to lisping infancy, seem to partake of it, and feel that it is such a glorious thing to be free. Would it not be well to pause amid the rapturous, and often times tumultuous shout of Liberty, and ask the question, *Are we really free?* The little maxim reads, "Let no man call himself free, who is enslaved by any passion."

Where shall we find a man, woman, or child, who is not bound to some bad habit, or fast becoming so—habits ruinous to body or mind, or both?

True liberty is found in the truth. Those whom "truth" makes free, are free indeed. Not free from physical tyranny and servitude merely, but free to become elevated in mind and feeling, released from injurious customs, redeemed from bad habits, and free to rise into a moral and spiritual atmosphere. Then we may rejoice, and sing of the blessings of true Freedom, as do the Angels in heaven.

Emma J. Neal, Mount Lebanon.

If sensuality were happiness, beasts were happier than men; but human felicity is lodged in the soul, not in the flesh.

PLAIN DRESSING FOR MEETINGS.

THE house of prayer is a poor place to exhibit beads, ribbons, ruffles, gewgaws, and trinkets. The evils of such vanity and extravagance are many. It keeps people from meeting when they have not apparel as gorgeous as their neighbors. It loads the poor with burdens too heavy to be borne, to procure fashionable clothing. It leads many into temptation, debt, dishonesty, and sin. It causes many a poor shop-girl to work nearly all of Saturday night, that some customer's fine clothes may be ready for Sunday show. It keeps people at home in cloudy or stormy weather, when, if they wore plain clothing, they could defy clouds and storms. It consumes the morning hour in dressing, crimping, and fussing, keeping people away from worship, wasting time, exhausting strength, hindering the reading of the Scriptures, and making the day of rest a day of toil and folly. It makes the poor emulous, malicious, and envious; and sows many a bitter thought in the minds of children and others, when they see their neighbors decked in finery,—often not paid for,—and feel that people are respected, not for the value of their characters, but for the vanity of their clothes. It causes many a frivolous, trifling mind to forget God, and Christ, and the Gospel, and to spend the hour appointed for religious service in comparing garments, studying fashions, and arranging their own gay attire. It causes vanity in the rich, and murmuring in the poor. It wastes the Lord's money that is needed for other uses, and should be applied to more noble and important ends. It leads the young in the path of pride, gratifying the lust of the eye, cultivating an extravagant taste, justifying attire, and seducing to the paths of shame and ruin, many a poor girl who might have lived an honored and virtuous life, had she never known or been led to think that she was beautiful, nor desired more finery than she could honestly earn, nor decked herself out in such a way as would attract the attention of libertines and seducers. This style of dress degrades the taste of society toward the level of those Hottentots, wild Indians, and African savages, whose chief delights are war-paint, feathers, rings, spangles, rag-roses, buttons, beads, and bugles—things which are as repugnant to a refined and cultivated taste as they are contrary to the spirit and letter of the Holy Scriptures.

Let us dress plainly before the Lord, for economy's sake, for example's sake, for decency's sake—for Christ's sake.

H. L. Hastings.

ANGEL EYES.

WE often think of angel eyes
That watch us here below,
Of spirit friends—the good and wise,
Who light the path we go.

They lift for us the mystic veil,
That in vision we may see,
The beauteous scenes that will not fail
In blest eternity.

They sing for us seraphic strains
Of yonder peaceful shore;
And show to us the golden gains
Of heaven's garner'd store.

And, with rejoicing, make us feel
The strength of angel love,
That lifts the soul, through faith and zeal,
To brighter spheres above.

Where love, unmixed with earth's alloy,
Pure as the Mother's own,
Crowns dear departed ones with joy,
In their celestial home.

We love those blessed angel eyes,
That search us through and through,
And read the heart's intents, as well
As actions that we do.

They would, in love, our souls baptize,
And be our guardian friends;
They listen to our earnest cries,
Which oft to heaven ascend.

Julia Johnson, Hancock, Mass.

PETITION.

LORD, give me power myself to know;
I seek not earth's delusive show,
But all I ask, while here below,
Is what the Gospel gives me.
Inspire my heart with love supreme,
That flows from Zion's living stream,
Whose virtues will my soul redeem,
Of every fault relieve me.

Though friends should fall, or foes betray,
There's light enough in this pure way
To lead my soul to realms of day,
And thither I'll be going.
I'll brave the breakers, stem the tide,
Though billows rise on every side;
In God's sure promise I'll confide,
While boisterous winds are blowing.

O God of heaven, hear my prayer,
And let me rest beneath thy care,
My soul from judgment never spare,
Let holy Angels guide me.
Assist me to be just and true
In all I say, and all I do;
Each day my vows to thee renew,
Whatever may betide me.

O, help my soul to stand the test
Of this pure Gospel's high behest,
That I may be by angels blest
For every good endeavor.
O, grant me wisdom, strength, and power,
To guard my spirit every hour,
To toll in sunshine, shade and shower,
To keep the truth forever.

O holy Saviour, pure and just,
Thy sacred name I love and trust;
To follow thee, I know I must
Accept each gift that's given.
Thy soul redeeming power I crave,
To hear me o'er life's rolling wave,
As Peter cried, O Lord, do save,
And guide me on to heaven.

Earth's children find a vale of tears,
But Virtue's pathway bright appears:
It leads the soul to higher spheres,
Where flows life's healing river.
O, there with myriad saints I'll be,
Adorn'd with virgin purity;
And there, to all eternity,
Bless God the boundless Giver.

Harriet F. Chamberlain, Pleasant Hill, Ky.

HOME.

O HOME, blest home, where friends sincere,
Life's weary pathway bless and cheer!
Where all harmoniously combine,
In purity and love divine.
Naught can compare with such a home,
In palace fair, or splendid dome!
Here true contentment fills the heart,
And holy joy to each impart.
Though they renounce all carnal ties,
And worldly pleasures sacrifice,
They find that tranquil peace of mind
Which is to heaven-born souls assign'd.
They seek no laurels of renown,
No earthly coronet or crown;
But, in the heavenly spheres above,
They're clothed with innocence and love.
I love this quiet, peaceful home,
Nor do I ever wish to roam,
To seek for bliss in worldly gain,
Or glittering honors to obtain.
Here true confiding friends abide,
Whose love no sorrows can divide:
O give to me while here I plod,
A Shaker home—a Home in God.

Elizabeth Sears, Mt. Lebanon.

POLYGAMY.

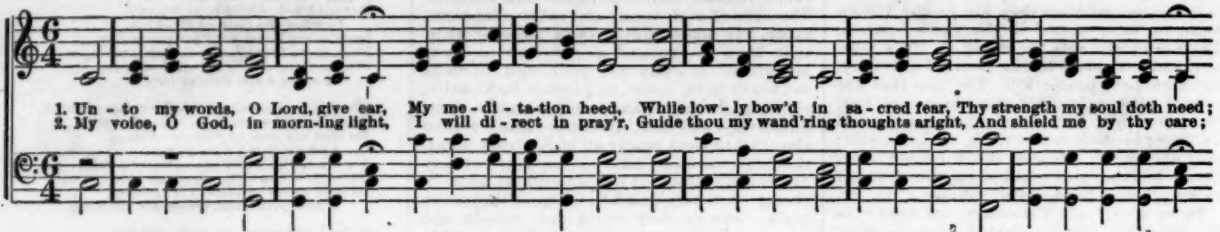
A PETITION for the legalizing of Polygamy in Massachusetts, numerously signed by the unmarried women of Lowell, has been presented to the Legislature. It states the fact of the excess of females over males, as a principal reason for this Petition.

In ancient times, Moses, agreeably with the practices of the Eastern nations, permitted Polygamy, as a secondary evil, because of man's lusts. Brigham Young assigns the same causes for its existence in Utah. Is it, or is it not, better for a nation's posterity, that it practices plurality of wives, provided that they otherwise observe natural laws in reproduction, than that they should do as do the Gentile Christians, "who walk after the flesh"? is an unanswered question.

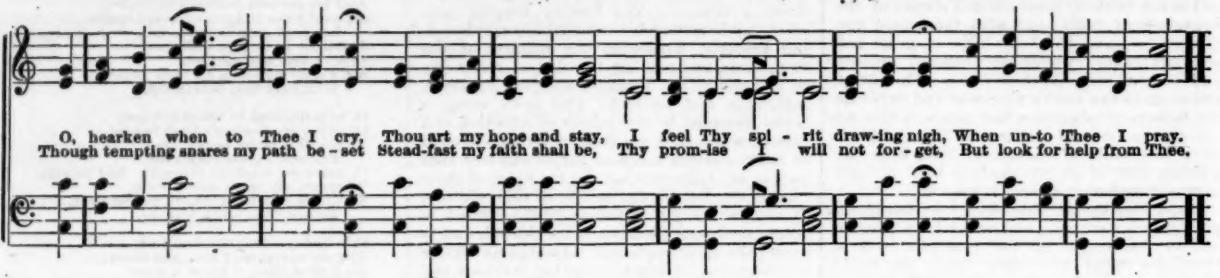
Those who live in generation should cease to call themselves Christians; and those who call themselves Christians, should cease from "the works of the flesh," including reproduction.

PRAYER AND PRAISE.

(Sentiment taken from Fifth Psalm.)



1. Un - to my words, O Lord, give ear, My me - di - ta - tion heed, While low - ly bow'd in sa - cred fear, Thy strength my soul doth need;
2. My voice, O God, in morn - ing light, I will di - rect in pray'r, Guide thou my wand'ring thoughts aright, And shield me by thy care;



O, hearken when to Thee I cry, Thou art my hope and stay, I feel Thy spl - rit draw - ing nigh, When un - to Thee I pray.
Though tempting snares my path be - set, Stead - fast my faith shall be, Thy prom - ise will not for - get, But look for help from Thee.

3. In wickedness and vanity No pleasure dost Thou show,
No evil thing shall dwell with Thee, All wrong Thou wilt o'erthrow;
The false shall not stand in Thy sight, The flattering tongue thou't bind,
For truth with clear and glowing light Will search the heart and mind.

5. Within Thy temple songs of praise Shall evermore resound,
In anthems sweet my voice I'll raise For blessings that abound;
Let them rejoice that in Thee trust, And shout in songs of joy,
Thou ever wilt defend the just Who evil works destroy.

4. Those who rebel against Thy law, And in defiance sin,
Upon their souls true judgment draw, And feel its pang within;
But as for me I'll seek a place Within God's house of prayer,
Where dwelleth mercy, truth and grace, My soul shall worship there.

6. Those who Thy name adore and love, Shall sound a joyful strain,
As they advance to realms above, Away from earth's low plane;
Thy favor to the righteous show, O Lord be thou their shield,
Till they Thy perfect life shall know, In endless light reveal'd.

LAMENT.

Impressed by a Sister who (prematurely) died at 28.

I reached this comma, in the continuity of life,
Ere it was noon.
I could not longer hold the body to the strife,
Hence, left too soon.
I had fondly hoped to reach earth life's fruition
Full ripe with days;
I feel a sense of premature transition
To life's second phase.
My twenty-eight should be transposed to eighty-
two,
My work is left for other hands to do —
My earthly claim;
My body poor, depleted — wan imagery of God —
Served not the soul.
My spirit, striving with this broken rod,
Fall'd of life's goal.
When all of Nature's laws are rightly understood,
And well obeyed;
When life shall culminate in man or womanhood,
N'r ills invade;
When the ripe sheaf displays earth's full bequest,
With noble deeds;
When the developed spirit bids the clay to rest,
And from it speeds;
Then, casting back upon a well-till'd field,
Full fourscore years;
Then will earth's fruitage, ripe, full harvest yield
To higher spheres;
Then shall the new earth effect a nobler generation
For work in time;
Then the new heavens will hail the transmutation
To life divine.
I once believed all angels of celestial birth
And all divine,
My retrospection finds them first on earth,
Mortals in time.
When first I learned their origin was human,
Progressing higher,
Then marvel'd I this compromise 'twixt bird and
woman,
Which men admire.
I long to see inherent laws redeem'd from degra-
dation,
Bodies symmetrical and sound,
And moral justice to abound,
The intellect with wisdom crown'd,
Pure spirits hallowing all around,
Proclaiming *The Millennium's* found — the new
creation.
Then this depiction will not be in vain,
If its portrayal count to human gain;
For naught but love's pure wreath can
bind
The human to the heavenly kind.

Eljah Myrick.

SAVE, LORD!

As Jesus was rock'd on the breast of the billow,
And roused by the voice of despair from his pillow,
When fierce raging tempest left no hope to cherish,
Came the entreating cry, "Save, Lord, or we perish."
At his word the wind ceased, and the storm was
allay'd,
Then the raging sea, hush'd, in still calm was
array'd,
The faint-hearted marvel'd at his power of will,
Who stretch'd forth his hand with the mandate
"Be still."
While they stood around him, all trembling and
tearful,
He gently reproved them with "Why are ye fear-
ful?"
And look'd on them with pity, and ask'd for their
faith.
Is not that the sure safeguard in life and in death?
"Save, Lord, or we perish;" wild torrents are
streaming,
And o'er the dark waves the red light, too, is
gleaming.
Lord, send forth thy Spirit, thy creatures to save,
And rebuke the destroyer abroad on the wave.
O, save from the perils of passion now raging,
For sin unto mortals a great war is waging;
O, impart to their hearts a new faith to cherish,
And teach them the prayer, "Save, Lord, or we
perish!"

Maria Witham, Enfield, Conn.

ARTIFICIAL STIMULANT.

I have a stimulant within,
Which supersedes all other.
It is not coffee, tea, or wine;
It is to love each other.
This love does stimulate the mind —
Inspires to keep good order:
In this I daily comfort find;
My conscience the rewarder.
I have a stimulant within.
It is a living spirit,
Which shuns the ways of guilt and sin:
This blessing I inherit.
Yea, I have food some know not of, —
Not always need of stuffing:
I keep my conscience undefiled,
And have no use for puffing.*

*The filthy, poisonous weed — Tobacco.

Lord, stimulate me to do right —

Be ever in my duty;
Make thy commandments my delight:
Thy ways are ways of beauty.
I want this stimulant within,
And be alive in spirit;
Not satisfied to live in sin;
That I thy care may merit.
Be thou my guide in all I do;
O prosper and protect me,
Until at length I travel through;
And through my head direct me.
This stimulant I'll still retain, —
Be wide awake, and stirring:
True, and thy subject will remain,
Nor be among the erring.
Let me not be a sleepy drone,
Half dead whilst I am living:
Nay! with the salute I will be one,
And all I have be giving.
No artificial stimulant
Is needed to enliven
The soul who has forsaken all —
Who for the truth is striving.

J. S. Kulp, Pleasant Hill, Ky.

It is a fearful mistake to curtain and blind
windows so closely for fear of injuring the
furniture by exposure to the sun's rays, that
rooms positively gather disease by reason of
darkness.

OBITUARY.

ON Tuesday, Feb. 20th, 1873, Died, by the power of
truth, and for the cause of Human Redemption,
at the Young Believers' Order, Mt. Lebanon, in the
following much-beloved Brethren, the

TOBACCO-CHEWING HABIT,	
aged respectively,	
In D. S.,	51 years' duration.
In C. M.,	57 "
In A. G.,	15 "
In T. S.,	36 "
In OLIVER PRENTISS,	71 "
In L. S.,	45 "
In H. C.,	53 "
In C. K.,	12 "

No funeral ceremonies, no mourners, no grave-
yard; but an honorable RECORD thereof made in
the Court above.

Ed.